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With the coming of October comes also the opportunity for another vigorous campaign by the various Classical Associations in the interests of the cause they have at heart. To its sister organizations—The Classical Association of New England, The Classical Association of the Middle West and South, The Classical Association of the Pacific Northwest—The Classical Association of the Atlantic States extends its heartiest greetings, and earnest wishes for a successful year.

The members of The Classical Association of the Atlantic States itself are urged to bear in mind that the fullest growth of the Association is possible only through concerted effort. Large plans for the development of the Association can, indeed, be carried out best through the office of the Secretary-Treasurer, or through the agency of the Vice-Presidents. But the individual member has at once a duty and an opportunity to labor for the enlargement of the Association. Numbers are of great importance, partly that the Association may have the funds necessary to meet its expenses, partly that the Association may have the prestige that comes from numbers and that its utterances may have added value because they are the utterances of a great host. At the close of the last year of the Association we had more members than at any other time in its history—nearly 700, but it should never be forgotten that this number represents but a small percentage of those who ought to be members of the Association. There are, beyond question, at least 2000 persons within the territory of the Association engaged in the teaching of Latin and Greek, in getting a living, to speak plainly, out of the Classics. All of these persons ought to be members of the Association and readers of *THE CLASSICAL WEEKLY*; they ought to be helping themselves by helping the Association and the paper, which exist, both of them, for their good. Some, perhaps, have not the means to become members. But the number of such persons must be small. Two dollars a year is a small sum to expend in the renewing and enriching of the intellectual soil, in establishing contact with others engaged in the same high tasks, in getting new points of view through the record of the experience of others, in learning the newest publications within one's field, and in gaining fresh courage for one's tasks. It is the duty, as it is the privilege, of the members of the Association to bring such thoughts as these home to those teachers and friends of

the Classics whom they know to be as yet outside the membership of the Association. A personal word or a personal note to such persons will often gain a new member or a new subscriber to *THE CLASSICAL WEEKLY*. Such a personal word or personal note is better, always, than the cleverest circular.

Another way in which the members of the Association can substantially help the cause is by aiding the Secretary-Treasurer to keep on file in the central office of the Association an accurate list of teachers and friends of the Classics. It would be of immense service if every reader of these words would at once send in to the Secretary-Treasurer an accurate list of the names and addresses of the teachers of Latin and Greek in his or her School or town or city or neighborhood. Where several teachers in one School or College or University or neighborhood are members of the Association, they might agree on one of their number to send in such list. Better far, however, would be a list from every member in the School or College or University or neighborhood than no list at all. Here, then, is a definite answer to the question which, it is to be hoped, every member is now asking, How can I help the work of the Association? Now is the appointed time: send in the list at once.

Here it is fitting to remind the members that the special arrangements are still in force with the University of Chicago Press by which *The Classical Journal* and *Classical Philology* may be secured at reduced rates by members of The Classical Association of the Atlantic States, if they subscribe to these periodicals through the Secretary-Treasurer. The rates are \$1.00 for *The Classical Journal* (instead of \$1.50), and \$1.67 for *Classical Philology* (instead of \$3.00). Subscriptions should be accompanied by remittance. No copy of either periodical will be sent to any member until the subscription has been paid.

For some years past the Archaeological Institute of America has been trying to establish a popular archaeological journal side by side with its scientific publication, *The American Journal of Archaeology*. During the summer the Institute has published two numbers of such new journal, entitled *Art and Archaeology*. Sample copies of the new journal have been sent to the members of The Classical Association of the Atlantic States. Members of the Institute will receive either *The American Journal of Archaeology* or *Art and Archaeology*, or both, according as they

indicate their wishes to the Secretary of the Institute, Prof. Mitchell Carroll, The Octagon, Washington, D. C. Members of The Classical Association of the Atlantic States, not already members of the Institute, may subscribe to Art and Archaeology through the Secretary-Treasurer, by sending 80 cents for the four numbers to appear in 1914, and \$1.60 for the twelve numbers of 1915 (the regular rates are \$1.00 and \$2.00).

We commend the new journal to the careful consideration of the members and the readers of THE CLASSICAL WEEKLY. The purpose of the new journal, as set forth in a prospectus,

is to give people, in an interesting and attractive way, the information they wish to have in the wide realm embraced by the name. This information is imparted by interesting reading matter prepared by men and women who are masters in their several fields, and by beautiful pictures produced by approved modern processes. Human interest, timeliness and literary merit are the tests applied in the selection of articles, and artistic quality and appropriateness are the standards in the selection of illustrations.

The contributed articles are of varied interest, embracing the fields of Oriental, Greek, Roman, Christian, Renaissance, and American Archaeology and Art. Full page illustrations are made an attractive feature. Notes from the various fields and brief paragraphs concerning archaeological discoveries, new books and other items of current interest are worthy of mention.

The General Editor of Art and Archaeology is Professor David M. Robinson, of The Johns Hopkins University. The two numbers thus far published have contained much interesting matter and numerous excellent illustrations.

C. K.

LIBERAL STUDIES IN THE HIGH SCHOOL CURRICULUM¹

No sensible person will deny the justice of the popular demand upon Secondary Schools for broader educational opportunities for growing boys and girls; and every thoughtful person will welcome discussion which shall honestly, fairly and sincerely point the way to these opportunities. For America, adequate systems of education, particularly of public education, must be ready to meet the insistent demands constantly and rapidly increasing in number and in variety. To the foreign-born, to the delinquent and to the deficient, to that large army of boys and girls who, through misfortune or circumstance, must leave the school-room the moment the compulsory education law will permit, and to the claims of rural communities we must turn an open mind and a sympathetic ear. These problems are crowding upon us and have attracted public attention and have aroused public interest in the cause of education to a most remarkable degree. Because secondary education is in a state of development, public interest has centered

largely in *its* function and *its* obligation to the public it serves. The discussion has been fast and furious and some of it has been futile and foolish; but in general it has been marked by an earnestness of purpose and a sincerity of motive which must eventually bring us to safe, sane and sound conclusions.

Much of the discussion has unfortunately fixed our attention too exclusively upon schemes of education suggested by a deplorably material and commercial age. We seem to be using the terms 'practical' and 'useful' and the sign of the dollar interchangeably. We talk of 'democratic' education with a flourish that reminds one of a brass band and a Fourth of July orator. What is 'democratic education?' For some reason, which I do not clearly understand, the line seems to be drawn between the tested, tried and proved subjects of liberal education and the new and as yet untested and untried elements of what we are pleased to call 'progressive education'. We are apparently forgetting the vast armies of boys and girls ready, by desire, by ambition and by tradition, for that training of the mind and of the spirit which shall make of them thoughtful, enlightened and forceful citizens of a great republic. For the time being, we seem to have lost sight of the fact that "man does not live by bread alone" and we are unmindful of the history, past and present, which teaches us that scholarship and leadership go hand in hand.

It is time to stop and consider, time to emphasize the other side of the discussion; for this reason I count it an especial privilege to be permitted to voice my hearty good wishes to this new Association for the Promotion of Liberal Studies. I have a very whole-hearted and earnest belief in the superior educational value of the so-called 'traditional' subjects. I am not lacking in respect for those not included within this group. I appreciate their importance, the growing demand for them and the growing need of them. The eye and the hand must be trained, but the eye and the hand will obey the trained mind, and as instruments of education the popular vocational subjects have not, as yet, proved their right to be called equivalents. It behooves us to be very careful how we substitute things for thoughts and persuade ourselves that we shall get the same results. Recently, it has seemed to me that there are most encouraging indications that this discussion of the new education on the one hand and of traditional education on the other is taking a more reasonable turn. For a long time the daily press and certain very popular magazines exploited the cause of vocational training to the exclusion of every other kind. Very readable and very interesting but not altogether dependable articles dealing with the advantage of the new education have been numerous and conspicuous and very alluring appeals have been made on the ground of democracy. The appeals have seemed to me undemocratic in that they have treated of vocational education only in its narrowest sense. Would it not be quite as undemocratic to

¹ This address was delivered at the organization meeting of the Philadelphia Society for the Promotion of Liberal Studies, March 14, 1914.

provide vocational training for all boys and girls as it is to give all boys and girls traditional training? And it is to be remembered that traditional training is also vocational since it has led and always must lead to the great professions of law, medicine and teaching.

Many times in these articles the artist has been called in to point the argument by placing before us striking pictures of stoop-shouldered, big-spectacled boys and girls bending over Greek lexicons or Latin grammars, while on the next page rosy-cheeked, golden-haired damsels beat eggs and broad-shouldered young men plane boards with enthusiasm. We are invited to gaze first upon this picture and then upon that. The reading public could not be expected to know that such schools of traditional training as these articles picture do not exist to-day. They cannot be expected to understand that even traditional education can be administered by modern methods and that the good health and fine appearance of boys and girls are a matter of as much importance in academic as in vocational schools. But now, it is no unusual experience to pick up the daily papers and current magazines and to find, from the pen of unquestioned authority, articles calling us back from the extreme view which has been taken and impressing upon us the fact that, as surely as we must meet the demands for broader opportunities, just so surely must we remember the supreme importance of that training of the mind and that cultivation of the heart which can come only through careful, serious and thoughtful contemplation of the old rather than of the new, that definite mental discipline which is acquired through the study of languages—ancient as well as modern—, that development of reason which is the result of an intimate acquaintance with a rigid course in mathematics, and that intelligent and sympathetic view of our present civilization which can be derived only from a knowledge of the world's past history.

Further, special, technical and vocational schools are more and more insistently demanding thorough and careful preparation in liberal studies. The engineering faculty of a great University recently entered a successful protest when an important preparatory school proposed to eliminate Greek from its curriculum; and the dean of that engineering faculty told me a few weeks ago that there is no preparation for a student of engineering equal to the old-fashioned classical course. In a bulletin on vocational training recently issued by the Association of Collegiate Alumnae, 206 institutions offering special and technical training to women are listed. Of these, 20 specify no entrance requirements; 25 ask a High School diploma or its equivalent; 77 base admission on the College Entrance requirement; 18 admit by special examination; 38 require a bachelor's degree or its equivalent as shown by examination; 22 require one year or more of College work; 3 require normal training and 3 graduate degrees.

These instances with others that we are meeting frequently would seem to indicate that to its other advantages a liberal education is adding a considerable commercial value. But, aside from the indications of the practical value of a liberal education, is it too much to hope that learning may be cherished for learning's sake in this great country of ours? that culture for culture's sake may not be despised? and is not discipline a worthy end in itself? Why is learning as represented by traditional training aristocratic? surely not because it is confined to the rich and to the great. No one familiar with large public Secondary Schools will find good reason to question the absolute democracy of the personnel of the College preparatory courses. No one acquainted with the results of this training and the achievements of its product can question its usefulness, its value and its inspiring influence in lives otherwise blank, bleak and drab.

Why must culture be mentioned with a sneer as though it were not a very real and a very important factor in the lives of individuals, of communities and of nations? Those of us who daily contemplate young America wending his happy way through pleasant educational pastures, browsing a little here and nibbling a bit there, and at the end proudly displaying a handsome sheepskin, will, I am sure, agree that disciplinary subjects shall forever be encouraged. And so, my plea is for the encouragement of liberal studies in High Schools in recognition of their proved value to generations of boys and girls, for a just acknowledgment of the plain duty of High Schools to prepare boys and girls for a larger life than mere wage-earning. Scholarship and culture must be preserved in any nation that is to be truly great.

The discussion is turning, the pendulum is coming to normal; we are reaching the very certain conviction that the past in education was not all bad, that the present is not all good and that real progress will be made only by taking the best from past and from present into the future as we go. There is plenty of room in the world for both forms of education and plenty of work for the adherents of both sides of the discussion. I cannot believe that what is being called 'progressive' or 'democratic' education will ever find itself firmly established until it lays its own foundation in the solid rock of discipline, of thoroughness and of concentration of thought and effort and gives over its apparent attempt to raise itself upon the ruins of traditional training. It has seemed to me an indication of weakness that much of the support of the 'new' education has taken the form of condemning the old. I realize that much of the discussion has had for its object the drawing of public attention to the new cause—a trick of advertising entirely unworthy of the magnitude and the importance of the problem. But the smoke of battle is lifting and soon we shall all see more clearly and in truer perspective.

In the meantime, I congratulate you on the organization about to be consummated; I am heartily in sym-

pathy with your object. I like the optimism of your name which calls for the promotion rather than the protection of liberal studies; and, more than all, I have an abiding faith in your broad vision, your deep sympathy and your comprehensive knowledge of educational problems.

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KATHARINE M. PUNCHEON.

ONE WAY TO TEACH LATIN

The demand for more definite constructive criticism of the teaching of Latin which appeared in *THE CLASSICAL WEEKLY* 7. 97-98, 145-146, seems to me a reasonable one. We can really be of little service to one another until we are willing to explain not what ought to be done but what we actually do in our class-rooms. Personally I have the grandest ideals of what Latin teaching should be and I never care to read another man's opinion of what we *should* do in the class-room for the simple reason that my own ideals keep me busy enough. In actual practice I find that they meet so many obstacles—set up doubtless by the demon of things as they are—that by the end of the school year they are mutilated beyond hope of recognition. When, however, a teacher is willing frankly to show how he has faced the difficulties that beset us all and what his experience has been, we are all anxious to learn and glad to set him down as a benefactor. Accordingly I wish to take my own medicine in the hope that some one who is hoarding secrets of value may be led to communicate his knowledge as freely as I proffer my trifles.

Judging from my own experience I have long been under the impression that our greatest fault as teachers is unconscious hypocrisy. We know our subject quite well, we teach it quite well, and then we naturally suppose that our pupils have learned it quite well. And here lies our error. We forget the old maxim that taught us never to under estimate the ignorance of our pupils, and we ascribe to them knowledge which they might have, which indeed they ought to have, but which they have not, and which, I regret to say, they don't care to have—if they can get along without it. In fact this fault is so widespread that I think that most of the present criticism of our schools, when justified, is really caused by this one deficiency.

In my own work I have found it facing me at every turn. Owing to the peculiar organization of our school my relations with my pupils are so personal and intimate that there is absolutely no line of any kind between them and me. This circumstance has given me opportunities to understand the attitude of the scholars which the average teacher can not possess; and I should have to be blind not to become conscious of the failing to which I have alluded. In my Vergil class, however, I have employed a method which has enabled me at least to estimate what my class really knows far more accurately than I could ordinarily.

The class is small, averaging about twenty pupils. These are usually delightful as individuals and as a class, but I am sorry to say they manifest no great enthusiasm for Latin. They look upon Vergil as the last Latin obstacle on the path to a diploma and after the first month of polite interest they are content to recite when called upon and for the rest to sleep—figuratively if not literally¹.

Some years ago I contrived to infuse some life into the class by insisting that the pupils do practically all the work done. So successful has the plan been that I have never seen occasion to modify it.

The method is very simple. I call upon a pupil to translate and after he has read the requisite number of lines I ask him to stop. Then the other students, without raising their hands or paying any attention to me, point out the mistakes and ask whatever questions they choose. If there is a difference of opinion about a construction they argue it out, without referring to me except as a last resort. As a rule a student is not supposed to make more than one criticism at a time. I have occasionally left the class-room, but this proceeding is, I believe, frowned upon as a kind of breach of contract. In addition to their regular work students receive credit for the criticisms they make and for all questions which they ask and can answer themselves. Those pupils who fail to do a reasonable amount of this class-work have their marks lowered. It has to be made absolutely clear that pupils who translate are to be marked only on the teacher's judgment of their recitations and that nothing is to be subtracted on account of questions asked or criticisms made upon their work by fellow-pupils. Unless the class is convinced of the teacher's sincerity in this particular little can be accomplished.

When I first introduced this system of reciting I was surprised to find a great deal of opposition—good-humored but real. I had thought that such a slight change would be received without comment, but I soon discovered my mistake. For weeks I was obliged to defend my course by arguing with various individuals out of class and I am not sure yet that they were ever convinced. As one boy put it the scheme was not fair. He had to study an hour or so on Vergil outside of class and now I insisted that he work just as hard during the period. Soon, however, the plan came to be looked upon as a more or less harmless vagary of a perhaps well-meaning but certainly erratic teacher. During that year I was repeatedly asked when they were going back to the old system.

¹ I regret that I am obliged to admit having such mediocre classes. It is especially humiliating when I realize, as I listen to some teachers talk, that in a Vergil class all that they have to do is to put the last polish upon a well-nigh finished product, which emerges from the process a cultured citizen. I have to feel satisfied if I have succeeded in coaxing a few of my class to think occasionally for themselves. Here let me also record my envy of Dr. Radin, whose experience with students has been so fortunate that he can even evolve an hypothetical boy who will, when the vocabulary in his text fails him, turn to Roget's Thesaurus (shall we say to the word *belief* with its two or three hundred expressions?) and then with the aid of a dictionary select the exact equivalent of his Latin word. I am chagrined to say that I am sometimes forced to urge my pupils to use their notes.

As has already appeared the method is not novel but is based upon rather elementary principles of pedagogy. My only defense for mentioning it is the fact that I have never heard any one explain how it works when applied in Latin. Accordingly I have inferred that other teachers might like to know my actual experience with it.

Its disadvantages are few. It certainly does use up time. The more it is employed, however, the less time it takes. It is exasperating for a teacher to sit quiet while his class wrestles over a usage that he could explain in a moment, but I am convinced that in general the results justify his remaining still. Of course in such cases I attempt to use discretion. The bashful students suffer somewhat, but as a rule they gain courage and learn to forget themselves. Rarely—in fact very rarely—pupils lose their tempers or become discourteous to one another. Here again, however, long practice in discussion eliminates the faults it brings to light. Boys often shrink from criticising girls (I have never known the opposite to be true), but they usually overcome this diffidence and the (possibly reprehensible) desire to 'show up' some exasperatingly bright member of the other sex quickly leads to sharp thrusts and ripostes. Finally it is undeniable that the accelerator of the method with its beneficent rivalry is not eagerness to learn Latin but a desire for marks. Although I must admit this is a low motive, I can not see that under the old plan any higher ideal was dominant.

On the other hand this mode of conducting recitations enables me to discover exactly what my pupils really know; and I should not advise a teacher who shrinks from facing soul-sickening truths to adopt it. I have been sometimes appalled at the unguessed depths of ignorance revealed by an argument between two students. The heightened interest is another decided advantage. To be sure, interest is not by any means always at fever heat, but it is constantly higher than it was. I do not know the explanation, but it is a fact that more students will listen—I mean really listen—to a class-mate explaining something to another than will listen to a teacher. Moreover, the plan tends to make pupils study more carefully and more regularly. A girl who is in the habit of preparing only two out of three lessons is more easily detected and, although many members of the class still take an occasional day's vacation, the number is appreciably less. No student likes to have his ignorance exposed by a class-mate. If a teacher does it, it can be borne with resignation, but at the hands of a fellow-student it is an humiliating experience to be avoided at all costs. I have known boys to spend an extra hour upon a Vergil lesson in order to render themselves invulnerable, and others to work similarly that they may bring about the downfall of a rival or get revenge for the mortification of a previous recitation. It is hardly necessary to say that what is learned in this manner is better learned. Further, I have found, that aside

from any increased knowledge of Latin, the method has been worth while in developing the pupil's personality, in breaking the ice between the sexes, and in training certain capabilities that will probably be useful in after life. Ordinary class-room practice—and I am as guilty as any one—in itself trains for nothing I know of unless it be the penitentiary. But that has been said ages since.

In conclusion, I may note that with all classes the plan is not equally successful. It always works, but some classes—for example, the present one—never carry it out so fully as others. All of them tend to lean on the teacher in a most discouraging way. The helplessness that is commonly manifest when they are thrown on their own resources hardly bodes well for independent action in after life.

THE NEW JERSEY STATE NORMAL AND MODEL SCHOOLS,
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REVIEWS

Livy, The Second Punic War: Book XXI and Selections from Books XXII-XXX. Edited by James C. Egbert. New York: The Macmillan Company (1913). Pp. xvii + 306. 60 cents.

From the general editor of a series one naturally expects a volume exhibiting in a notable degree the characteristic features of that series. This is the case with Professor Egbert's Livy. We find the conservative standard text, the brief but accurate and useful Notes and Introduction, and the low price. Livy's position as the Latin author most popular with freshmen should be strengthened by the appearance of this edition. Professor Dennison had already (1908) published in this series his edition of Book I and Selections from Books II-X, so that all the portions of Livy usually read are now available in this series. No set of selections will suit every one, but I for one am satisfied with Professor Egbert's choice. He gives Book XXI in full; XXII, 1-7 (Trasimene Lake) and 39-52 (Cannae); XXVI, 1-15 (Siege of Capua); XXVII, 40-51 (Metaurus); XXX, 29-37 (Zama). Thus the most striking episodes in the Second Punic War are included.

The text is in general that of Weissenborn-Müller. For my own part, I should like to see a text of Livy based on a new examination of the MSS, but such a thing is not to be looked for in an edition of this sort, and Professor Egbert's text is as satisfactory as any. Of course every teacher of Livy will have his own pet emendations, but a standard text has one merit not always found in texts based largely on conjectures—it can be translated. In 21. 43. 4 I should have preferred to retain *habentibus* and the second *Padus* with P, and in a few other cases I should have chosen other readings, but no serious objections to the text occur to me. I have noted only a few typographical errors in the text.

No claim of originality is made for the material of Introduction and Notes. For all that, every reader will find in both much that is valuable and suggestive. The short Introduction (9 pages) suffers somewhat from the severe repression that is characteristic of the series. It would have been more readable if expanded. One misses, for instance, a comprehensive statement of Livy's method of handling his sources and of his critical principles in general. For this one must go to the Notes. The Introduction contains brief statements regarding Livy's life and works, the scope of his history, his sources, his qualities as an historian, the relations of Rome and Carthage before 218, the chief MSS and editions, and a brief bibliography. A few points may be noted. The term "ethical . . . history" (p. xiii) may not be perfectly intelligible to the average freshman. The statement (xiv) that Livy's "Patavinitas" may be "his style in general or . . . his use of provincialisms or his generally unrestrained and enthusiastic way of speaking" does not help much. The statement (xiv) that "In the early books Livy shows the influence of the annalistic records from which he drew his information", while perfectly true, would mean more to the student if he were informed of the characteristics of those records. If *Codex Puteanus* deserves to have its library number recorded, so do *Colbertinus* and *Mediceus*, but this omission is found also in books where it will do much more harm than here. The sections on language and style, familiar from most Introductions, are wanting here, but these can be easily spared. In general, however, I believe that Professor Dennison's introduction will be more useful.

The Notes in general are, in my judgment, excellent. There are frequent comments on Livy's sources and his use of them, and no one who uses this edition will form too high an opinion of Livy's value as an historian. A few specimens will suffice. On 21. 2. 7 we read: "This provision is not given by Polybius and the statement is unreliable. It may have been added by some writer of a pro-Roman spirit, for it justifies the Roman action as to Saguntum". On 21. 49. 2 we have: "We must not, however, expect exact geographical designations in Livy". Compare also the note on 21. 56. 1: "a contemptible assignment of the rout to the Gauls" (at the battle of the Trebia). As an historian, I am ready to admit the justice of these criticisms; as a teacher, I should be glad to see more emphasis placed on Livy's undoubted merits as an historian. Many of the notes are stylistic and here full recognition is given to Livy's good qualities. These notes are in general the most valuable of all. They give the student the information he needs to interpret the passage. The editor has not hesitated to supply unfamiliar or striking meanings of words, and in this he has my full approval. Grammatical notes are fairly numerous, references fewer. Five Latin grammars are referred to in theory, but, in a hasty count, I have noted only 17 references to Bennett,

15 to Hale-Buck, and one to Harkness. Allen and Greenough and especially Gildersleeve and Lodge are more often used. The few references after Book 22 seem exclusively to these two. Certain grammatical terms, though of great value when mastered, need further explanation. Such are e.g. "enumerative asyndeton", used in the Note on 21. 43. 14 and elsewhere (compare the note on 21. 4. 6); "summative asyndeton", 21. 10. 7; "incomplete" and "complete coextension" for clauses with *dum*, 21. 7. 1, 21. 25. 11; "plural of instances", 21. 30. 5; "subjunctive of indefinite repetition", 22. 2. 5. The reference to the local use of *ab*, 21. 11. 10, needs further explanation. The term "local ablative" is applied to constructions as far apart as *caelo* (22. 1. 9), *campo* (22. 4. 6) and *ripa* (27. 47. 10). A reference to the frequent use of the Greek accusative by Vergil might have been added to the note on 21. 7. 10, and a reference to De Senectute 49 to the note on *emeritis stipendiis* (21. 43. 9). The utility of the term *epanorthosis* (used in the note on 21. 44. 7) is doubtful. It is not quite exact to say that "*quo* is for *ut*" (22. 3. 5), or, to say, as is said in the note on 27. 47. 4, that "distributives are used with nouns regularly in the plural (*pluralia tantum*)". The reference to Dimsdale on page 270 would be more useful if title and page were given (but compare the Preface). Some additional notes would be of value, e.g. on *cum ipsis dominis* in 21. 43. 7; so too would a map or fuller description on 26. 10. 1 and 30. 29. 1. A map of Italy would be of service; so too would be an index of maps. On certain points there is room for difference of opinion. The argument of Wilkinson (Hannibal's March through the Alps, Oxford, 1911) for the Col du Clapier is worth attention. Professor Egbert puts the battlefield of Cannae on the left bank: I should myself, for reasons which it would take too long to state, prefer to follow Polybius and put it on the right bank.

I have noted a few misprints. Yet these are minor matters, and do not impair the value of this very useful edition, on which the editor and the publishers are to be congratulated.

UNIVERSITY OF PITTSBURGH.

EVAN T. SAGE.

When The Fates Decree. A Classical Play in English dealing with the Dido Episode. By Grant N. Code, 1914, Peabody High School, Pittsburgh, Pa. Published by the author, 50 cents.

It remained for a student in one of the Vergil classes in the Peabody High School, Pittsburgh, to write a twenty-page play in English, dealing with the Dido episode, which bids fair to become one of the most popular of the several school plays based upon Vergil's epic. When The Fates Decree was written expressly for the annual Class Night exercises and was performed with great success at one of the largest theaters in the city before an enthusiastic audience, which was unstinted in its praise. The play possesses dramatic unity and dignity of diction, combined with chants

and choruses of unusual merit. The style, in view of its student authorship, is as remarkable as its grasp of mythological detail. It is singularly free from anachronisms and no effort has been spared to make the action accord with the motifs and facts as presented in Vergil's text. The play, whose action requires less than an hour, is important in that it serves to convey the Vergilian point of view with regard to the heroic qualities of Aeneas, the man of destiny, who must forsake the attractions of Dido's court and the blandishments of the enamoured queen, much to the disgust of the average reader, who is apt to miss the dominant note of the Aeneid, *fatum*, though the word itself occurs over forty times in the first three books.

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Norman E. Henry.

The Meaning of *τηλόγετος* in the Argonautica of Apollonius Rhodius.

The reviewer of Seaton's Argonautica in THE CLASSICAL WEEKLY 7-173 objects to the translation of *τηλόγετος* by 'well-beloved', and, following the scholium, substitutes therefor the phrase 'born to him in old age'. How competent the scholiast was can be seen from his entire note, or the essential part of it: τὸ δὲ τηλόγετον ἐνταῦθα οὐ τὸν μονογενῆ, πρόσκειται γὰρ καὶ μῦθον ἔσθαι. Of course the word does not mean 'the only child', since the application of these two adjectives to a single person is a standing idiom in Homer (see Iliad 9. 482; Odyssey 16. 19), and since the word is not always used in the singular (see Iliad 5. 153). This phrase is plainly taken boldly from the Iliad and the Odyssey, so that we are forced to look to Homer for the interpretation. We are certain that *μῦθος* means *solus*; the only doubt is in regard to *τηλόγετος*. There is no Homeric passage where for this word the meaning 'well-beloved' is excluded, and there are several places where it cannot be translated by 'born to his old age'. This is the word which Agamemnon applies to his son, in Iliad 9. 143. Agamemnon was still young enough to be interested in maidens and to be a most vigorous warrior. It is used again in referring to Megapenthes, the grown son of Menelaus, in Odyssey 4. 11. It would be absurd to say that a son old enough to marry during the events of the Odyssey had come to Menelaus in his advanced years. These are enough, but the final blow is given in Iliad 3. 175. In this scene Helen appears to the elders of Troy and laments that she has left at home her *παῖδά τε τηλόγετον*. The events which close this book of the Iliad show that neither Helen nor Paris regarded her years as fitted to the motherhood of a daughter 'born to her in her old age'. This is one of the elusive words in Homer, but one thing at least is sure, that it had no connotation of feebleness or years in the parent. Not only does Homer show that this word has no such meaning, but even Apollonius, only fifty verses further on, applies the very same epithet to the sons of Leda.

This word, then, cannot mean 'born to one in his old age', and I can find no passage which makes improbable the translation 'well-beloved'.

NORTHWESTERN UNIVERSITY.

JOHN A. SCOTT.

AMERICA

In the following verses an effort has been made to produce a singable Latin version of America. The ancient metrical and the modern accentual rhythms have been combined as far as seemed necessary, after the manner of the Christian hymns. The metrical scheme is thus as follows:

4... 4...

4... 4...

4... 4

Te cano, Patria,
candida, libera;
te referet
portus et exulum
et tumulus senum;
libera montium
vox resonet.

Te cano, Patria,
semper et atria
ingenuū;
laudo virentia
culmina, flumina;
sentio gaudia
caelicolām.

Sit modulatio!
libera natio
dulce canat!
labra vigentia,
ora faventia,
saxa silentia
vox repleat!

Tutor es unicus,
unus avām Deus!
laudo libens.
Patria luceat,
libera fulgeat,
vis tua muniat,
Omnipotens!

UNION COLLEGE.

GEORGE D. KELLOGG.

The following extract is from an article entitled The Ideal Medical Education for the General Practitioner and the Specialist, by a physician, Dr. Alexander Duane, which appeared in the New York State Journal of Medicine, 1911, pages 104 ff.:

Personally, then, I feel sure that in the training of the medical man some things usually thought un-

necessary should be included as of major importance. I think the physician should have had no less than fifty months of actual work in Latin, and should have read Cicero, Vergil and Horace. . . . I believe that every physician should have devoted at least thirty-six months to Greek, and should have read Homer, the dramatists and Plato in the original. The Greeks were by far the most artistic and the most intellectual people the world has ever seen; their literature represented the highest development of ancient thought; and their language was a marvelously delicate and powerful instrument for the expression of that thought. The study of that language and of the literature in the original, bringing us into intimate contact with the Greek mind, fulfills better than anything that has yet been devised the prime objects of education—information, mental culture, mental discipline, and the promotion of high ideals. There is, indeed, no greater training for the mind than is furnished by the study of the Greek language and the translation of Greek originals; and, the Bible and Shakespeare apart, there is no more potent means of mental culture and spiritual uplift than is furnished by Greek literature. The influence of Athens is as vital today as it was when Macaulay paid his glowing tribute. No educated man, least of all a medical man, should ever lose personal touch with the Classics. . . .

For my own part, I think it is of more importance for me as a physician to have read Euripides than to know the technique of the Wasserman reaction. I believe that it is of greater value to me professionally to have studied Greek than to know German. This opinion, old-fashioned, and, indeed, obsolete as it may seem, is based on a somewhat extended observation of different educational systems for a good many years, during which I have seen the rise and fall of several fads and have acquired a realizing sense of what one most practical man meant when he said: "Prove [test] all things; hold fast to that which is good". I hold fast to Greek.

With these words of Dr. Duane may be compared what was said at Ann Arbor, at the Symposium on the Value of Greek and Latin to the Medical Student: see *The School Review* 14. 389 ff. (1906), and the volume entitled *Latin and Greek in American Education*, 83-98. For this volume, edited by Professor Kelsey, see *THE CLASSICAL WEEKLY* 5. 89-90, 97-98.

THE NEW YORK LATIN CLUB

The New York Latin Club held its final meeting for the year 1913-1914 in University Hall, Columbia University, on May 23 last. Professor Duane Reed Stuart, of Princeton University, was the speaker. He presented a very scholarly and interesting paper on Modern Criticism of the Donatus Life of Vergil, tracing in detail the origin of the various interpolations in the original Life and the progress of modern scepticism with respect to the authenticity and value

of the original Life as a source of information concerning Vergil's life and career independent of the poet's own writings. At the conclusion of the address Professor McCrea, the President of the Club, expressed the pleasure of the members at the opportunity of hearing Professor Stuart, and Professor Knapp added graceful words of appreciation. The annual business meeting followed. A proposed amendment to the Constitution, which aims to make the retiring President an ex officio member of the Executive Committee, was read, and, according to the rules, laid over to the next meeting. The following officers were then elected: President, Dr. William T. Vlyman, Eastern District High School, Brooklyn; Treasurer, Dr. William F. Tibbetts, Curtis High School, New Brighton, Staten Island; Censor, Miss Jane Gray Carter, Hunter College.

ANNA S. JENKINS, Censor.

Mr. William Sloan, President of the W. and J. Sloan Company of New York, writes as follows:

I believe that the slow processes of translation of the Classics (which in my opinion should be compulsory in the academic course for a B.A. degree) make good training for the boy who has chosen a business career. This is entirely aside from the advantage, which he will never enjoy again, of communing with the gods. The business man's day is prosaic; the men he meets are as a rule men of little or no schooling. The business principles he finds are not always in accord with his preconceived ideas of honesty; there isn't much art or poetry in it all; and, unless he has something to fall back upon, some background to his life and thought, some such continual source of quiet comfort and pleasure as a Classical education will afford him, life will be a very empty thing; while business cares and business successes will become such paramount issues with him that the man will be lost in his pursuits.

In the first chapter of Dr. Lyman Abbott's *Reminiscences*, which appeared in *The Outlook*, January 24 last, page 177, occurs the following passage:

My first remembrance of grammar is my study of the Latin grammar of a later date, which gave me, so far as I now can see, whatever knowledge I possess of the *structure* of language. It is perhaps for this reason that I regret to see Latin dropped out of any curriculum. The English language is a composite, and has no architectural structure such as characterizes the Latin.

So writes Dr. John Grier Hibben, President of Princeton University.

I am most thoroughly in favor of Classical studies, and my opinion is based not only upon my own experience but upon the general history of education.